...THLY

Regd. No. L.7676

# Tahrik-i-Jadid

Digitized by Khilafat Library Rabwah

Rabwah

FATAH, 1360 DECEMBER, 1981

Sahibizada Mirza Mubarak Ahmad in Japan.

Editor : Naseem Saifi

بسم الله الرحمن الرحيم

Monthly **Tahrik-i-Jadid** Rabwah

Vol. XVII—No. 12
December, 1981
*Editor : NASEEM SAIFI*

# HAZRAT IMAM JAMAAT AHMADIYYA'S HOLY SPOUSE PASSES AWAY

Digitized by Khilafat Library Rabwah

We are very much grieved to announce that Hazrat Sayyeda Mansoora Begum, the Holy Spouse of Hazrat Imam Jamaat Ahmadiyya, passed away on the evening of the 3rd of December, 1981; she was seventy years old. Inna lillahi wa inna ilaihi rajioon.

Hazrat Mansoora Begum was the eldest grand-daughter (daughter's daugter) of the Holy Founder of the Ahmadiyya Jamaat, and eldest daughter of Nawab Mubaraka Begum and Nawab Mohammad Ali Khan of Maler Kotla. Being married to Hazrat Sahibzada Mirza Nasir Ahmad she became the first daughter in law of Hazrat Muslih Mauood.

Hazrat Sayyeda Begum Sahiba felt severe kidney pain which developed into infection. The Doctors from Rabwah, Lahore, Karachi and Rawalpindi did all they could to relieve her of the pain and to cure the disease but there was no improvement and she succumbed to her illness on the 3rd of December. Her Janaza Prayer was led by Hazrat Imam Jamaat at the Bahishti Maqbara on the 4th of December, at 4.00 p.m. It was attended by a very large number of Ahamdis; a good number of non-Members had also come to Rabwah to condole the bereaved family and the Jammat.

It will be of interest to recall that her Nikah was solemnised by Hazrat Muslih Mauood on the 2nd of July, 1934 and her Rukhstana (the departure of the bride from her father's house to her husband's house) took place on the 5th of August, 1934. It was on the 6th of August that she reached Qadian to live with her husband, Hazrat Sahibzada Mirza Nasir Ahmad.

Hazrat Sayyeda Mansoora Begum spent 47 years with her husband Hazrat Imam Jammat Ahmadiyya, and she accompanied him to all the parts of the world on his religious tours.

As in Pakistan, she also impressed the members of the Jamaat all over the world wherever she went and endeared herself to them all.

We offer our most heartfelt condolences to Hazrat Imam Jamaat Ahamdiyya and to her sons and daughters (Sahibzada Mirza Anas Ahmad, Sahibzada Mirza Farid Ahmad, Sahibzada Mirza Luqman Ahmad, Sahibzadi Amatush-Shakoor and Sahibzadi Amatul Haleem) and to all the members of the family of the Holy Founder of the Jamaat.

May God grant her high ranks in the paradise. Amen.

Digitized by Khilafat Library Rabwah



# AHMADIYYA JAMAAT IS A GRATEFUL JAMAAT

## The increasing abundance of God's Bounties shows that Ahmadiyya Jamaat is grateful to God

Hazrat Imam Jamaat Ahmadiyya has fixed two million rupees as target for Tharik-i-Jadid for the coming year. It is two hundred thousand rupees more than the target for the last year.

Inaugurating the 48th year (38th and 17th of the second and third section) of the Tahrik-i-Jadid, Huzur said in his Friday Sermon on the 30th of October, that the Bounties that God was showering on the Jamaat definitely showed that the Jamaat with the grace of God "is perfectly grateful to God". He admired the sacrifice of the Jamaat during the last year when they completed the target even before the closing of the year.

Huzur referred to the Holy Quran and said, "God says that if you will be grateful to Me I will give you more. This verse clearly shows that the Ahmadiyya Jamaat is a grateful Jamaat, for, the Bounties of God are being showered on it in increasing numbers. In 1964 – 1965 the contributions paid towards Tahrik-i-Jadid were four hundred thirty five thousand rupees while in 1980–1981 this amount increased to the tune of one million eight hundred and forty thousand rupees".

As for the countries other than Pakistan, Huzur said that the contribution they paid towards this Fund in 1964–65 was three million one hundred thousand rupees while in 1980–81 this amount increased to forty-one million and eight hundred thousand rupees. These increases, Huzur remarked, were definitely a glaring sign of these sacrifices having been accepted by God.

Huzur also drew the attention of the Jamaat to the fact that it was not in his hands or in the hands of the Jamaat to draw the hearts of the people towards God and the Holy Prophet, sallallaho alaihi wa sallam; it could be done by none but God alone.

In connection with the blessings of God, Huzur mentioned the purchase of property in Canada. He said, "The house that we had bought for seventy thousand dollars has now been sold for four hundred twenty thousand dollars. The new Mission House that we have purchased–and it stands on a piece of land measuring no less than forty acres–has cost us much less than what we have got from the sale of the old Mission House.

Huzur exhorted the Jamaat to continue praying to God that He may keep them steadfast and enable them to always remain thankful to Him, for, therein lies the key to success. It is this and this alone that can let us proceed with our plans and win a resounding victory for the noble religion of God which is destined to be supreme in the world in this age.

In view of the fact that this was the first Day of the Ansarullah Convention, Huzur offered Zuhr and Asr Prayers together.

---

The readers will be glad to know that the Ahmadiyya Book Depot known as MAKHZANUL KUTUBIL ILMIYYA will be ready to give service to the buyers of the books a little before the Jalsa Salana. You will be able to get all the literature of the Jamaat under one roof. What a blessing.

## KHUTBA

# CONCENTRATE ON ACHIEVEMENT OF RELIGIOUS OBJECTIVES

Digitized by Khilafat Library Rabwah

# RESIDENTS OF RABWAH EXHORTED TO KEEP RABWAH CLEAN

Addressing the Jamaat on the 6th of November, at the Masjid Aqsa, Hazrat Imam Jamaat Ahmadiyya said in his Friday sermon that the aim of all the activities of the Jamaat is to achieve the religious objectives. He told the residents of Rabwah to keep Rabwah clean; they should strive all they can to keep inside and outside of their homes presentable so much so that the guests who are to arrive here for the Jalsa Salana should appreciate the spirit of cleanliness of this place. He instructed the members of the Khuddamul Ahmadiyya to remove the dirt wherever it may be found. (That actually means that though they should tell the people to keep the place clean but they should take it as a duty of theirs that it is they who have to remove the dirt; that is a better way of keeping Rabwah clean.)

Huzur commented on the verse :
and said that all the do's and don'ts of the Islamic teachings are linked with these very three things: Belief, Migration and Struggle (Mujahida). Belief or Faith really means that one should firmly believe and declare his faith in something; migration means to leave the Darul-Kufr (the place of dis-belief) and to travel to Darul-Iman (the place of Belief or Faith). Mujahida means that one should struggle all that one can to do good deeds and to shun the evil inclinations.

Huzur stressed the point that all the activities of the Jamaat are centred round the achievement of the religious objectives. He referred to the Guest House (the Langar Khana) and told the Jamaat that no less than 8 to 10 thousand guests are lodged and fed at this Guest House, during the year and of course hundreds of thousands are looked after on the occasion of the Jalsa.

He drew the attention of the residents of Rabwah towards the cleanliness of this place and told them how to do this all-important job. "Do not throw any dirt on the road and the street and remove it if you find it somewhere", he said. He called upon the Jamaat to send their Volunteers in large numbers so that the heavy work could be coped with nicely.

Before closing he prayed for all those who would be fortunate to attend the Jalsa, as well as for the residents of Rabwah who would receive them and look after them.

## FOUNDERS' DAY IN CANADA

Major (Retd.) Shamim has cabled to report the holding of The Founders of Religions Day at Brentford. The meeting was held on the 8th of October and it was presided over by Mr. Fil-Gilbert, the Member of the Parliament for that Constituency. The Mayor of the city welcomed the guests and thanked the Ahmadiyya Jamaat for holding such a function where people of different religions were brought together on one platform. This, he said, was a means of strengthening the mutual relations.

Mr. Munir-ud-Din Shams, Missionary in charge, Canada, addressed the Gathering on the life of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. He dealt with the teachings of the Holy Prophet and assured the audience that this and this teaching alone could solve the problems of the world. He also referred to the activities of the Ahmadiyya Jamaat especially in connection with the bringing of the people of the world together through this kind of meetings|The Member of the Parliament was presented a copy of the Holy Quran with English translation and other books on Islam.

The proceedings of the Meeting were telecast and they were also carried by the newspapers.

Digitized by Khilafat Library Rabwah

# SO SAID

## The Founder of the Ahmadiyya Movement

### TRUE ATTRACTION

There is no doubt about it that the Holy Prophet, sallalaho alaihi wa sallam, did not possess any wealth nor did he have any other means to attract the people (by satisfying their greed). Of course, he had two very important things which are real, true and effectively attractive. It is these things that he presented to the world and it is these very things that pulled the people towards him. These two things were: The Truth and a Power of Attraction. It is these very two things that are given to the prophets. Unless both of these things are there, nobody can be benefited by them nor can one help anyone benfit from them. If the Truth is there but the Attraction is not there, it won't do anything. If the Attraction is there but the Truth is not there, that also won't be of any use. There are a lot of people who have the Truth on their lips but their hearts are quite unaware of it. That being the case, they are not effective, for the lack of attraction. Whatever any one of these people says, is not said from the core of the heart and therefore it does not produce the required results.

True Attraction and effectiveness come into existence only when the person who talks of the Truth, also sincerely believes in it and acts upon it with the consequence of emitting bright light and good characteristics. Unless a man really and truly believes and acts upon what he says, he cannot make his words effective. Such words as are devoid of faith and action, are stinking bad listeners. I should even like to say that this kind of unjust and evil-doers kill the truth, for, the truth they speak of, is without any blessings and sweet fruits. That being the case the listeners take such words to be imaginary storesi and therefore they do not pay any heed to them; that is how they are left deprived.

In short, it should be kept in mind that he who claims to be a reformer and wishes to better the condition of the people, cannot be effective unless he has the Truth on his side and he is also having a sort of pull. Of course those who do not listen attentively cannot benefit even from those who have the Truth and the Attraction.

(Malfoozat Vol. 3, p. 143)

It is not an empty claim that Islam because of its pure teachings and living results is distinctively spread all over the world; it has been proved conclusively by God through this servant of His. This servant of His has called upon the followers of all the religions and they have been told that in truth Islam is the only living religion in the whole world at this time. They have also been invited, in case of their being in doubt, to come and stay here and they have been assured that they would witness the proofs. The condition, of course, is that they should truly be seekers after truth; they should not hastily begin to criticise and raise objections.

The Holy Prophet sallallaho alaihi wa sallam was raised to revive the glory and grandeur of God which had been lost to the world at a time when the good natured people could easily know that he was direly needed. The condition of those times itself was a glaring proof of the fact that he was true in putting forward his claim. The wise people did not even need a miracle to prove the truthfulness of the Holy Prophet sallallaho alaihi wa sallam.

(Malfoozat Vol. 3, p. 149)

A very strong proof of the existence of God is that He effaces and He keeps intact whatever He likes; this also is a great factor for His recognition.

Look at the planets how great they seem to be. There are some people who, because of the grandeur of these planets, bow down to worship them and they believe that these things have divine attributes. The Hindus and some other idol-worshippers and those who worship the fire, worship the sun and they take it to be worthy of worhsip. Can they say that the sun rises of its own accord or it sets of its own accord? Not at all. But even if they claim that the sun really rises and sets of its own accord, what proof have they got to support this claim. Let them pray to the sun that one day it should not rise or it should set when it is just the mid-day; if it does that, then of course it will be proved that it does so of its own accord. The fact that the sun rises and sets at the fixed times (the time at which it should rise or set on any day), shows that it has no power to do things as it wills and it has no intention of its own.

It is only he who accepts the prayer that can be said to possess His own Will, for He does what He should and does not do what He should not do (all this of his own Will and Accord).

Had there been no question of the acceptance of the Prayer, many doubts would have risen about the existence of God – and in fact the doubts did rise for the people who did not believe that the prayers are accepted.

Those who do not believe in the acceptance of the prayers have no conclusive proof of the existence of God. I very strongly believe that he who does not believe in the acceptance of the prayer will go to the hell; he does not believe in God at all.

The only way to recognise God is that one should continue praying to Him until God grants him certainty and he hears the voice of God : *Anal Haq* : انا الحق ۔

Of course it is very difficult to reach this stage but patience solves all these difficulties.

Digitized by Khilafat Library Rabwah

(Malfoozat Vo. 3, p. 204)

## TIME TO REPENT

(Huzur was told of the spread of bubonic plague. He Said) What a great warning from God. How unfortunte it would be if even now the people did not get their hearts wake up and did not make peace with God. It will be very sad if the people do not turn to God and abandon evil deeds and mischief. Were anybody's children or other relatives to be afflicted by distress, he would forget everthing else (and think of nothing but this trouble of his.) Why does, then, the man rebel against God. Can he go away from his Kingdom? That being the case, the best security lies in Him alone. He who goes beyond the limits fixed by God is nothint foolish, if he does so to have peace of mind; he invites trouble and attracts the wrath of God. Now is the time that the followers of the noble religion of God should renew their faith and revive their repentance. This now is the time that God wishes to show Himself and He likes to get His Being admitted.

(Malfoozat Vol. 3, p. 212)

This has always been the way of God that whenever people become negligent and get themselves in different kinds of evil deeds, the wrath of God flares up. In this age also, things had taken the same shape. Some people had gone astray; they had become negligent. They had abandoned the true beliefs of the true religion and all the appropriate deeds had been replaced by a few customs. The Padres had bone much farther than that. They presented a human being

who had died, as God, and they did so in various shapes and forms; they took his blood to be an atonement and started living a life of no compunction – and told the people to do the same. Those who are seeking after some excuses found it suitable to them and became renegade. Most of them brushed away the grandeur of religion from their hearts. Along with all this, the European type of education and European mode of life also helped spread Christianity, and they began to think of nothing but freedom from everything.

(Malfoozat Vol. 3, p. 248)

## THE RIGHT WAY

You should study the Holy Quran and never be despaired. A Believer never loses hope in God; it is the Disbelievers who do so i.e. they lose hope in God. Our God is

*Alaa kulli shai-in Qadeer*

(He has power over every thing). You should learn the translation of the Holy Quran, as well. As for the daily prayers you should offer them nicely and you should try to understand what you recite during the prayer. You should also supplicate in your own tongue.

Do not read the Holy Quran like an ordinary book; you should know that it is the ~~word of~~ God. Your prayers should be like the prayers of the Holy Prophet sallallao alaihi wa sallam. Of course after the fixed wording of the prayers you should express your needs (which you want to be fulfilled) in your own tongue. Place your needs before God and ask Him to fulfil them; there is no harm in doing so and it will not vitiate your prayer.

(Malfoozat Vol. 3, p. 257)

## SECRET OF PRLONGING LIFE.

Everybody wishes to have long life but there are very few people who have ever pondered over the principle of prolonging life. The Holy Quran has told us a principle:

Digitized by Khilafat Library Rabwah

واما ما ینفع الناس یمکث فی الارض

Whatever is useful to the people, stays in the land (for a longer period of time).

God has promised long life to those who are useful and beneficial to others. Although there are ~~tow~~ aspects of the Shariat viz. to worship God and to be sympathetic towards human beings, but here the mention has been made of being useful to the people; it is so because it is only he who is beneficial to the people who can be said to be a perfect worshipper of God. So far as the first aspect is concerned it refers to the love and unity of God and it demands that one should be beneficial to the people. He can do so by telling the people to imbibe the love of God and to be steadfast in their belief concerning the Unity of God. God says:

تواصوا بالحق

You should exhort the people in connection with Haq (The Truth).

At times, it so happens that a person understands something quite all right but he cannot explain it to others to their satisfaction. In such cases, this kind of person should strive hard to make the people understand what he himself has understood. This is real sympathy for the fellow beings. One should make mental effort to make others understand the issue and that will make him live long. There is another verse which solves the question as to why the person who is useful to others gets longer life and not the one who is a worshipper of God. I have

explained the fact that a perfect worshipper is the person who is beneficial to others. But the verse to which I now refer makes the matter still clearer. The verse in question is:

Digitized by Khilafat Library Rabwah.

قل مایعبأ بکم ربی لولا دعاءکم

i.e. you should tell the people that God does not care if they do not pray to Him. In other words it can be said that the worshippers who live their lives in the forests and on the tops of the mountains are very weak in faith. So far as our religion is concerned it tells us that he who has tasted the sweetness of God-realisation can never keep silent. He is anxious to inform the people of this sweetness.

Malfoozat Vol. 3, p. 294)

## TRUE COMFORT

It is not true that the disbelievers also enjoy comfort and well-being (that is, they don't have it). Those who think otherwise, do not know that these people (the disbelievers) are slaves to the intoxicants and they lack courage. Had they been contented and in a comfortable position they would not have been committing suicides. A Believer never commits suicide. The wine and other intoxicants are generally—and on the face of them—know to be the removers of sadness and brief. The fact is that the best recipe for the removal of grief and to have comfort, is true Faith. It is the Believer about whom it is said

(in the Holy Quran):

ولمن خاف مقام ربه جنتن

He who fears God attains to two paradises (one in this world and the other in the next world)

Malfoozat Vol. 3, p. 338)

## SPHERE OF FAITH

The Muttaqi (one who fears God) keeps his lips closed as if he has pebbles in his mouth. He does not like to widen the sphere of Disbelief. On the other hand, he likes to widen the sphere of Belief. I did believe that these theologians were not clean-hearted and they were adultrating the truth but no stretch of my imagination could ever think that they would prove to be so mean as they have really proved to be in opposition to me.

The life is passing just as the ice continues melting. Every day I think of getting hold of someone who should go to them (the theologians) and find out a way for arriving at a decision. He should tell them that there was a time when God repeated my words :

رب لا تذرنی فرداً

رب ارنی کیف تحیی الموتیٰ

And also, there was a time when I did not have even two companions with me while now people are coming to me like hosts (in large numbers). Whatever had been announced before the time, has now come to pass — and is coming to pass continuously; this seems to be strange to the people. If somebody could think over and understand these things, he would know that that has always been the practice of God; that is how the people who are sent by Him are recognised. You should try to recognise me through such signs as are granted by God the Almighty. Those who are sent by God do not go against the established commands of God;

they do not declare lawful whatever is unlawful nor do they declare unlawful whatever is lawful.

Another thing to be noticed is that they appear at a time when they are really and direly needed. Yet another thing (the third one) is that they do not appear without the succour of God; it becomes quite apparent that they are being helped by God.

(Malfoozat Vol. 3, p. 341)

## NO HASTE

God does not do things in haste. The Holy Prophet, sallallaho alaihi wa sallam, was troubled and tortured. Some people who were bold and mischievous asked him to get stones rained on them if he was true in his claim but the stones did not rain on them instantaneously. It was not the Will of God that they should be punished immediately. Do you think that if someone abuses God, he will receive punishment without delay? No, it does not happen like that. The punishment is given at its appropriate time, that is, when the offence has been conclusively proved. Lekhram was an Arya and he used to abuse the Holy Prophet, sallallaho alaihi wa sallam very much. Consequently he was punished by God for his misdeeds and wanton words. His tongue (which used to abuse the Holy Prophet) became a knife for him and proved fatal—it cut him into pieces.

Thus, it should be remembered that this is not the practice of God that He should punish the people (the offenders) instantaneously.

How unwise are the people; they ask for punishment and they do not ask for guidance.

(Malfoozat Vol. 3, p. 342)

## SYMPATHY FOR ALL

The first attribute of God that has been mentioned in the Suratul-Fatiha is *Rabbul Aalamin* and it includes all the creatures of the universe. A Believer's sphere of sympathy should also be, basically, as wide as that—all the birds and the animals and every kind of creatures should be within that sphere.

The second attribute in the Suratul Fatiha is *Ar-Rahman* which teaches us that we should particularly be kind and sympathetic towards all the living creatures. Then comes *Raheem* which draws our attention towards sympathy for all the human beings.

In short the attributes that have been mentioned in the Suratul Fatiha are the attributes of God and man should also partake of them.

(Malfoozat Vol. 3, p. 345)

Digitized by Khilafat Library Rabwah

## EVIL OF FALSEHOOD

God has described falsehood (telling lies) in the Holy Quran as something dirty. He says :

فاجتنبوا الرجس من الاوثان

واجتنبوا قول الزور

You should abandon the dirt of the idols and you should also abandon the dirt of telling lies.

Behold, telling lies has been mentioned here side by side with the idols and the fact is that telling lies is also an idol. Why should, otherwise, a man leave the truth and go elsewhere. Just as the idol has no basis so also is the case with telling lies; there is nothing that can be called its basis except a camouflage (or a guild). Those who tell lies are not trusted at all; even if they tell the truth, they are considered to have told a lie or at least that they have mixed the truth with a lie. If those who tell lies wish to get rid of this habit of theirs (even if it be a little less) they would not find it easy; it is not

possible to achieve this objective quickly. They have to work hard for it and for a fairly long time. Then and then alone they can get the habit of telling the truth.

(Malfoozat Vol. 3, p. 350)

Digitized by Khilafat Library Rabwah

## FAITH AND TRIALS

God having said : لنبلونکم

(We will try you)

gives the glad tidings to those who are patient and He adds:

اولئک علیھم صلوٰت۔

I think it means that He affords the opportunity (or makes the way) for the acceptance of the prayer. The Officers also do the same. If they are annoyed with some one and he is patient and steadfast and does not complain and harbours no evil thoughts, he is granted a promotion. The Holy Quran has told us very clearly that it is vitally important that the trials and tribulations should have to be faced before the perfection of Faith. It says :

Do the people think that they would be left (i.e. there would be no trials for them) simply because they have said:

آمنا

(we have believed) and they would not be tried.

Look at the Prophets, peace be on all of them. They are very greatly tortured in the beginning. The Holy Prophet, sallallaho alaihi wa sallam, had to pass through great hardships during his stay at Mecca. When he went to Ta'if, he was stoned so much that his injuries started bleeding. At this stage, he said (to himself): "How strange. I talk to the people and they turn away from me". Then he said to God: "O my Lord, I will show patience in the presence of all these troubles and I will continue doing so till You have expressed pleasure for this attitude of mine".

This has always been the way of the Friends of God and the divines. Sayed Abdul Qadir Jilani also says that one of the characteristics of Love is that it attracts troubles and tribulations.

If one is patient during the hard times and he accepts with pleasure what God destines for him, this attitude of his becomes a means of the removal of difficulties.

The Conquest of Mecca was the result of the hardships that the Holy Prophet, sallallaho alaihi wa sallam, had to face.

The prayer to God must never be tied down to some conditions; it would be a sad mistake to do so. The sacred people who have attained to the Grace of God and His blessings, have done so by effacing themselves in His way. God knows very well, the people, who are to go astray after ten days. When they complain to the people, they actually bear a witness against themselves; their complaint is that their prayer has not been heard.

(Malfoozat Vol. 3, p. 386)

## TEST OF RELIGION

It is very essential now-a-days—and in fact, it has always been essential—to know that two factors must be there for the recognition of the true religion. One, its teachings should be pure and human conscience and his intellect should be satisfied with the teachings and they should not raise objections against that aspect of the religion in question; it is essential because it simply is not possible that what God does should be impure. Two, it should have a continuous divine succour to the extent that it should become easy for the man to recognise God and witness His attributes (manifestations); that is what will save him from the sin. Even if a man is already believing in the true religion, if he does not possess the 'boat', it would be the likeness of a spring which is surrounded by hills or a wall or thorny bushes which do not allow the people to reach it. Such a spring is of no use

to us.

That is why it is very essential that one should have the means to attain to God-realisation with full certainty. This also is quite clear that the man is troubled by various kinds of "insects" and "moths" which continue eating into him and keep him away from God. It is because of these things that there continues to be a distance between the man and God the Almighty.

The religion under investigation must have means that can pull him, day by day, towards God and grant him a perfect certainty with the consequence that he succeeds in having communion with God.

(Malfoozat Vol. 3 p. 426)

Digitized by Khilafat Library Rabwah

## TWO ASPECTS OF RELIGION

At times it is the benevolance and at other times it is the fear that curbs the sin; the people who are otherwise somewhat mischievous begin to offer daily prayers during the days bubonic epidemic or cholera. That is why wherever two things—pure teachings and gradual attaining to the communion of God—are available, it must be taken as a true religion. And both these things are found nowehre except in Islam. The kind of God that Islam presents (the concept of God) is not presented by any other religion. On the one hand the teachings of Islam is superb and on the other hand if a man brings about a change in himself even for ten days he would find divine light and blessings descending on him.

(Malfoozat Vol. 3. p. 427)

## PLEASURE OF GOD

The target of a true Muslim is not dreams and visions; his target is the pleasure of God and he always wishes to try all he can to please Him. But this also is based on the grace of God. Of course, He is so kind and benevolant that if someone walks towards Him the length of one foot He moves towards him much more than that (the comparison being that of a span of the hand and the length of an arm). If somebody moves towards Him with the normal speed He runs towards him. In short, a true believer never makes this kind of things a target of his life (that is, he is not after the dreams, visions and revelations). He always strives all that lies in his power to attain to the pleasure of God. Of course, it is not an easy thing to be satisfied with all that He destines for a man. It is a difficult and a narrow path; every body cannot pass through it.

If a man becomes Muttaqi and a sincere believer and does appropriate deeds and keeps the attainment of the pleasure of God as his target and he himself is also well pleased with the way God deals with him, he should know that God will certainly follow His practice and treat him as He treats all others of this type. Whatever He does to another of this type He would do the same to him also. Then, there will be no need for him to cherish a desire for such things (dreams, visions and revelations) God Himself says :

i.e. those who say that Allah is our Lord and they are steadfast and stick to this saying of theirs – they pass through all the circumstances with pleasure and they continue moving forward and they are successful in all the trials and tribulations—the angels descend on them and give them the glad news of being their Wali (friend). They tell them that they would not be grieved in this world at all. At another place he says :

وَلِيُّ الْمُؤْمِنِينَ

i.e. God is the Wali (friend) of the believers and He brings them out of every kind of darkness, into the Light.

(Malfoozat Vol. 9, p. 84)

Digitized by Khilafat Library Rabwah

# Islam and World Peace

*Below we reproduce an Address of Sahibzada Mirza Mubarak Ahmad which he delivered at a meeting of the East West Discussion Group in Tokyo, Japan.*

The Daily Yomiuri announced this lecture on the 28th of May, 1981 in the following words :

**East West.– Discussion Group :**

**Sahibzada Mirza Mubarak Ahmad Director of the Ahmadiyya Muslim Mission, who is pesently in Japan on a two-week official tour, will be a guest of East-West Discussion speaker at the meeting Group to be held at the International House of Japan in Roppongi, Tokyo, on Thursday, May 28, at 6.30 p.m. Subject of his speech is "Islam and World Peace". All are invited to attend. Admission free. For details call (03) 687-0111 or (045) 363-2216.**

*Ladies and Gentlemen,*

In my talk to-day on "Islam and World Peace", before I dwell upon Islamic teachings which establish peace in every sphere of human life, I wanted to remove a very grave misconception which prevails about it in the non-Muslim World.

The name of Islam has come to be associated in the mind of a non-Mulsim with sword and bloodshed. The picture which it brings before his eyes is of a dreadful warrior, brandishing his sword and threatening everybody to join Islam or to face death.

This is very wrong and very unfortunate. The teachings of Islam do not have a whit of evidence to support such a view. Of course, there have been certain Muslim rulers who have waged wars of aggression and also some Jurists, who as their henchmen, have justified their misdeeds by misconstruing Quranic verses. But the evil which they did can in no way be made the ground for vilifying Islam.

History will bear it out that in the time of the Holy Prophet (peace and blessings of God be on him) and of his immediate successors, not a single battle was fought by Muslims which had not been provoked by their enemies, or which had not become necessary for their own safety, and for the preservation and perpetuation of peace in general. Like preceptive was of today or the right of hot persuite which is considered justified by the modern world.

So far as the teachings of Islam is concerned, there is not a single verse of the Holy Quran nor any tradition of the Holy Prophet (peace and blessings of God be on him) which may cause any doubt about its peaceful character. The Holy Quran strictly forbids its followers from using force for winning converts. It says:

"There is no compulsion in religion. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing". (2:257).

This verse conclusively show that conversion to Islam has to be brought about by mutual discussion about the intrinsic truth of Islam and never under duress. It stresses upon familiarising the non-believers with the excellences of Islam and then leaving it to their option whether to join it or not.

Similarly another misconception prevails about Islam that once anybody enters its fold, he cannot get out of it. This is also quite wrong. The Holy Quran and the Holy Prophet (peace and blessings of God be on him) do not lend it any support. If a person does not want to remain in it he is free to

leave it. It is wrong to say that the punishment of apostacy in Islam is death.

In this context, I would quote the following verse of the Holy Quran which clinches the matter once for all. It says:

"Those who believe, then disbelieve, then again believe, then disbelieve and then increase in disbelief, Allah will never forgive them nor will He guide them to the right way". (4:138).

If the penalty of apostacy in Islam is death, then in this verse God Almighty would not have contemplated upon the possibility of a believer recanting Islam again and again. Rather, He would have proclaimed that if a person enters Islam and then renounces it, he should be killed. But the verse states quite the opposite which shows that Islam is absolutely against keeping anyone in its fold contrary to his own free will.

Now then it has become evident that Islam neither allows the use of force for converting other people to it, nor for keeping them in its fold against their will, it would be the height of injustice to associate its name with intolerance in the matters of faith. The fact is that it is out and out the religion of peace and all its teachings conduce to its promotion.

Let us now take another aspect of our social life. Peace is disturbed if we trample upon the rights of our fellowbeings or they trample on our rights. We have some basic rights. For instance, the right to live, the right to enjoy the fruits of our labour: and the right to have good reputation in society. If anybody denies these rights to us, the result is surely a breach of peace.

Islam has granted these rights to every human being and strongly admonishes its followers against their infringement. The Holy Prophet (peace and blessings of God be on him) has proclaimed these rights in unequivocal terms. On the memorable occasion of his farewell pilgrimage to Mecca, he addressed his companions, who had assembled there in great numbers, estimated to be more than 100,000. Impressing upon them the sanctity and inviolability of these rights, he said :

"Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for to-day. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker".

I need not make any comments on it. It is clear as day that the life, property and honour of every person has been fully safeguarded. Some people may object that this injunction applies only to Muslims. But this is baseless. Islam is a universal religion and all its injunctions apply equally to Muslims and non-Muslims. According to it, the life, property and honour of a non-Muslim is as sacred and inviolate as that of a Muslim. So Islam guarantees basic rights to all human beings and this establishes peace.

Then peace is disturbed because some men consider themselves superior to others and are not willing to grant them the same status of respect and honour which they consider as their own birth right. This discrimination is made generally on the bases of colour and wealth. A white man hates a black man and will abhor his society. Similarly a wealthy person, who has his coffers full of money detests a moneyless person.

Islam cuts at the very root of this trouble. It declares that all men are equal. No one has any superiority over anyone else. If anyone can claim any honour that would be based on his moral and spiritual excellence. The Holy Quran says:

"The more honoured among you in the sight of Allah is he who is more righteous." (49:14).

So Islam does not recognise anything like colour, power and affluence as a basis for discriminating against anyone. The Holy Pro-

Digitized by Khilafat Library Rabwah

phet (peace and blessings of God be upon him) emphatically upholds the concept of equality of all peoples. In the same address which he delivered on his farewell pilgrimage in Mecca, he is reported to have declared :

"O men what I say to you, you must hear and remember. All Muslims are as brothers to one another. All of you are equal. All men, whatever nation they may belong to, and whatever station in life they may hold, are equal".

While he was saying this, the prophet raised his hands an joined the fingers of the one hand with the fingers of the other and then said:

"Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers".

A better worded charter of human equality cannot be imagined. Islam has enjoined upon its votaries to take every body else as their equal. Most of the dissensions which disrupt our peace spring up from the concept and practice of inequality. By doing away with it, Islam has contributed immensely towards the promotion of peace in this strife-torn world.

The peace of the world is then violated by economic inequality. Islam eliminates this factor by preventing the wealth of a people concentrating in the hands of a few persons and by providing for an equitable distribution of it. Its laws of inheritance keep the wealth of the community frangmenting and distributing itself. Its ban on interest and gambling also stops the concentration of wealth in a few hands. Its prohibition of hoarding of wealth, and its advocacy of keeping it in circulation for the promotion of industry and other forms of production also serves the same purpose. Its statutory tax of zakat, which is to be spent exclusively on the poor goes a long way in promoting economic equality.

By many more measures of this nature, which I am unable to discuss in the short span of time at my disposal, Islam does away with economic inequality and thus contributes largely to the establishment of peace in this world.

In international relations, Islamic teachings are very clear and unambigous. In one of the verses of the Holy Quran Allah says: "The differences with another nation or disagreement with their way of life does not justify your unjust acts towards them, you are ordained to be just in all circumstances". In another verse the Holy Quran says: 'If there is any dispute between two nations or they start a war against each other, its incumbent upon other nations to evolve a just solution of the dispute and make peace between the combetants on just and equatable basis. But if any country does not accept international arbitration the rest of the world should force their decision. Or, if any of the warring countries does not accept peace then the other nations should combine to induce the intransigent nation to stop fighting and submit to International adjudication. Islam gives the inalienable right to every nation, big or small, strong or weak, rich or poor to live in peace and security according to their own religious tenets or political systems and moral values. Islam has also put great stress on the cordinal principle that in the event of strife or war between two countries. The International Community, while arbitrating in the dispute should never have their national interests in mind nor should they take advantage of other's difficulties to promote their own National interests. It would not be out of place to comment on the failure of the Leage of Nations formed after the first World War. Or the too obvious failure of the U.N.O. to effectively check the more powerful countries agression—open armed intervention or subsecribe activities, against so many defenseless countries, that is being perpetrated with impurity and defiance of International Law and Morality. If the world Community wants to avoid Atomic War which will completely obliterate life in many

(Contd. on Page 19

Digitized by Khilafat Library Rabwah

Digitized by Khilafat Library Rabwah

# Hazrat Abu Bakr SAID :

## (MAY GOD BE PLEASED WITH HIM)

Hazrat Abu Bakr, may God be pleased with him, said, "Whether you are all alone or you are in the company of others, you should fear God, for, he who fears God, gets rid of hardships and troubles and God opens up ways for his livelihood in such a way that he could not even imagine. He who fears God, gets his weaknesses covered up by Him and he is also granted very great reward. If you tell the people to do suprerogatory good deeds it will tantamount to wishing well for them. You are going to the way of Allah and you should know that there is no question of overdoing things by going to extremes one way or the other. You have to see to it that the religion and the Khilafat are to be strengthened; you should therefore never be slack in the performance of your duties."

Hazrat Abu Bakr, may God be pleased with him, said this to Umar bin Aas and Khalid bin Uqba when he sent them to collect Zakat.

Once he stood on the pulpit and said : "O ye people, ask for peace and security from God. After you have attained to certainty, there is nothing better than peace and security. You should stick to truthfulness, for, it leads to virtuous deeds. And both these things—truthfulness and virtuous deeds—take one to Paradise. You should shun telling lies for lies make a man commit evil deeds. And lies and evil deeds push a man into the Hell. Jealousy, rancour and cutting off from others should be avoided. You should not turn your backs from one another. You should become brothers to one another as God has commanded you to become brothers.

On another occasion he said, "Where are those beautiful and bright faces whose youth was a matter of wonder for the people? Where are the Kings who built up cities and citadels and won victories over others in the battlefield? The passage of time has crushed them to powder. What has happened to their pelf and power? Today, they are lying asleep in their dark graves.

In a Friday Sermon he said, "I urge you to fear God. Stick to the Shariat of God. Listen to him whomsoever God has entrusted your affairs—and obey him, for, he who will obey him will get rid of low passions, greed and unwieldy anger. Do not feel proud. It does not behove that he who is created from dust and has to go back to dust should display pride; he has to be eaten up by the worms. Today he is alive and tomorrow he will be dead. Every moment that passes, carries him nearer to the time of his death. You should therefore, count yourself among the dead people. Protect yourself against the prayers of the oppressed, against you. Be careful. Do not get involved. It is better for you to do so. Do good deeds, for, it is the good deeds that will be accepted. Shun all those things against which God has warned you. Ask for God's mercy without delay. Use your sense and reason. Be righteous through the fear of God. God has told you why the people before you were ruined; be careful.

When he sent Yazeed bin Abi Sufyan to Syria, he said, "O Yazeed, you have some relatives there. I am afraid you may be inclined to nepotism. I really fear that you might do so because of your position. Listen to me. The Holy Prophet, sallallaho alaihi wa sallam, said, "If he who is made a ruler over the Muslims, puts somebody in a position of trust without this man being

(Contd. on Page 16

Digitized by Khilafat Library Rabwah

# RELIGIOUS INTOLERANCE

By Naseem Saifi

My dear reader,

Assalamo alaikum (peace be on you).

**Organised religion has come to be known as most rigid and most intolerant. It is through this kind of institutions that a lot of bloodshed has taken place and the conscience of a lot of people has been troubled over this kind of affairs.**

At times, intolerance has gone to the extent that the people have been burnt alive, the dead bodies have been dug out of the graves and thrown to the dogs.

Mind you, these are not the things of the past—yes, the past that we very glibly called the dark ages. It is happening even today, in this age of enlightenment and "freedom" of conscience.

Only last week there was the news of the Christians being beaten up by tying them by the trees and a Christian woman was found hanging upside down.

All of them were being told to abandon their religion. And this happened in India which is considered to be one of the biggest (or the biggest) democracies in the world.

This kind of things have always been happening and perhaps they will never stop in future, too.

But let us not forget that this is the work of the so-called "organised" religion. Otherwise no religion is expected to teach intolerance.

Infact religion must—and it really does—teach love for one another. For, if you don't show love, how can you win the other side over to you?

Islam not only teaches love, it shows the way to tolerance through precept. and through practice as well.

For example it teaches us to believe in and give-full respect to all the prophets wherever they might have appeared and in whatever age they might have given their message to their people and we are told that the basic truth they taught their people was one and the same.

The Holy Quran says : "We make no distinction between any Messangers. The Holy Quran attributes these words to the Believers meaning thereby that true believers do not make any distinction between the Prophets.

**That we should not talk evil of others—and their beliefs—is another factor which creates an atmosphere of tolerance and mutual respect.**

**The Holy Quran tells us: "And revile not those whom they call upon beside Allah, lest they out of spite, revile Allah in their ignorance". 6 : 109.**

That everybody has the right to follow the religion that he thinks is true is the basic freedom of conscience. Of course, that does not mean that all the religions are true. But it does mean that whatever religion you think to be true, you have the right to follow it.

It is God who will decide about this matter. And He will question the people

**( Daily Mail, Freetown, Sierra Leone )**

according to their understanding. The Holy Quran says : "Allah burdens not any soul beyond its capacity. It shall have the reward it earns and it shall get the punishment it incurs. 2 : 287

What a beautiful way of stressing the freedom of conscience the Holy Quran mentions the event of Moses, going to Pharoah. There the Holy Quran says God told him **(and his brother)** to say that **"They are the Messengers of Allah and he should send the children of Israel with them".** that they have come to him with a sign from God; and that peace be on him who follows the truth.

If all of us can say **"peace be on him who follows the truth"** there will be no intolerance in the world. And all of us will look at one another with regard and respect.

As for mutual cooperation, the Holy Quran says to us that God told the Holy Prophet Mohammad, sallallaho alaihi wa sallam, to tell the people of the Book **"Come to a word equal between us and you—that we worship none but Allah and that we associate no partner with Him" 3 : 65.**

Another thing that must be mentioned here is that we must always keep an open mind. We must never say that even if something other than what we believe is proved to be true we will never believe in it.

The Holy Prophet, sallallaho alaihi wa sallam, is reported to have said : if there had been a son to the Gracious God, I would have been the first of worshipers. 43:82.

The fact is that it is only by keeping an open mind that we can become tolerant, and it is our mutual tolerance that can help us live better and happier lives.

Please remember, no true religion teaches intolerance.

---

*Contd from Page 14*

capable of it, he, the ruler, will be cursed by God; no excuse or ransome will be accepted and he will be thrown into the Hell.

He also said to him: "You should fear God. He knows your inner self as He knows you from without. You should treat your army kindly. When you give them a piece of advice, let it be brief, for, a long piece of advice is always forgotten. You should reform yourself and the people on seeing you will reform themselves. You should offer your prayers at the appointed time. You should supplicate fervently during the postures of Roku and Prostration. You should treat the Envoy of the enemy nicely. When you seek advice from the people you should be candid with them in explaining the whole affair to them. You should make very good arrangements to watch over the army at night. If somebody is found slack in his duty, he should receive due punishment. You should go round the army yourself at night. But do not make secret investigations to enable you to humiliate them. Do not let their secrets be flashed to others. Do not fear to punish the person who deserves to be punished. You should always keep the company of the truthful and faithful people. Do not be coward otherwise your army will also become coward. Do not prove to be untrustworthy. Do not have anything to do with those who stay at the places of worship i.e. you should not pull them out of those places.

If you come across people who have dedicated themselves for the worship of God, you should not have any confrontation with them. I advise you on ten points : You should not kill women, children and the elderly people. You should not cut down a fruit bearing tree. You should not make an inhabitation a desolate one. You should not slaughter a camel or a goat unless you have to do so for food, do not burn down a garden, do not embazzle the booty of the war and do not show cowardice.

Digitized by Khilafat Library Rabwah

# A MESSAGE

Digitized by Khilafat Library Rabwah

# NINE CRUCIAL YEARS

**Message for the Annual Convention of the Ahmadiyya Jamaat in Ghana to be held in Jan. 1982.**

My dear Maulvi Abdul Wahab Adam,

Assalamo alaikum Wa Rahamatullah-i-wa Barakatohoo. I am glad to know that the Jamaat in Ghana is holding their Annual Convention in the first week of January, 1982. I pray to God that He may shower His choicest blessings on your deliberations and enable you to achieve the noble objective of the Convention. It is the utmost importance that all the members of the Jamaat be reminded of the first Convention, that was held by the Holy founder, the peace be upon him, and the objectives that he wished to be achieved through it. Our Conventions all over the world have to be a Reflection of that first Convention.

I send my hearty Salam to all the members of the Jamaat and I wish to say that the task that has been assigned to us is far greater than what we can normally carry out; it is accomplishment demands that we should keep our heads bowed down before God the Almighty and continue asking Him for His succour.

As you know Hazrat Imam Jamaat Ahmadiyya, has recently drawn the attention of the Jamaat to the fact that the nine years that are left in the celebration of our Centenary Jubillee, are very crucial. A huge programme has to be carried out for the Reception of our Second Century. All the members of the Jamaat all over the world are expected to realise the payment of the instalments of the Jubilee Fund. He has also exhorted the Jamaat to raise our moral and spiritual standard—and along with that our physical standard, too.

I send you my hearty greetings once again and I assure you that my prayers are always with you.

May God be with you all, and may He be your Protector and Guide.

(Mirza Mubarak Ahmad)
Vakil-i-A'la and
Vakil-ut-Tabshir

---

# OBITUARY

We are grieved to announce that Sister Mubaraka Nasrin, the wife of Maulana Mohammad Ismail Munir, Secretary, Nusrat Jahan, passed away on the 12th of November, on the operation table in the Fazl-i-Omar Hospital. Inna lillahi wa inna ilaihi rajioon.

Mrs. Munir had not been keeping good health for quite some time but on the day of operation she felt that she could go to the operation theatre on foot instead of going there on the stretcher. However when she was being operated upon she had a heart attack which she could not survive.

The Janaza was led by Sahibzad Mirza Tahir Ahmad who also led the silent prayer on the grave after the burial.

She had the opportunity of serving the Ahmadiyya Mission, Sri Lanka when her husband was the Amir and Missionary in charge over there.

We offer heartfelt condolence to the family of the deceased and pray fervently for Maulana Munir and the children that God may be their Helper, Guide and Protector at all the times.

Amen!

# CONCEPT OF RELIGION
Digitized by Khilafat Library Rabwah
## As Taught by ISLAM

**Presented to the National Council of Religions, Ghana by Maulvi A. Wahab Adam,**

**Ahmadiyya Movement, National Headquarters, Accra Ghana.**

Religion is the revealed will of the Creator of the Universe for the governance of the conduct of man and society.

Life does not end with the Physical death of man on this earth, and that man's continued blissful and peaceful life or otherwise after death is determined by the way and manner in which he conducts himself during his life on this earth.

Since it is our Maker Who knows best the properties, capacities, limitations and the nature of all created things, it stands to reason that it is He Who is best entitled to provide guidance for our progress, be it physical, mental, moral or spiritual.

He has, therefore, taken it upon Himself to provide man with guidance so that divine guidance has been available to man ever since the creation of Adam. He provides this guidance through revelation vouchsafed to his prophets chosen from all nations throughout the ages.

This guidance which constitutes the will of God has been revealed through the angels and preserved in the form of religious scriptures.

Scripture lays down the behests of God which must be faithfully obeyed to ensure maximum material, moral and spiritual progress.

These behests pertain to the rights and duties that man owes to himself, to his family, to society and to his Maker.

It is when man recognizes each created thing its, and the Creator Himself, His due rights and also faithfully discharges his duties pertaining to all of them that peace with self, peace with the universe and peace with the Creator is realized.

Broadly, religious verities can be divided into two i.e. articles of faith and practical ordinances.

Articles of faith may comprise belief in the existence of One Supreme, Merciful and Gracious Being Who is also the Controller, and Nourisher of the Universe, Master of the day of Judgement, Possessor of all praiseworthy attributes and free from all defects, weaknesses and shortcomings; belief in the existence of angels, belief in all the prophets of God; belief in all Revealed Books and belief in Life after Death.

The practical ordinances would include the observance of daily prayers, charity to the needy, regular fasting and pilgrimage to the sacred House of God.

Since action springs from faith, belief in the articles of faith is necessary but since faith is vain without practice, strict adherence to the practical ordinances too is essential for maximum physical, moral and spiritual progress.

Each belief and each observance mentioned above plays a positive role in leading man through the ladder of physical, moral and spiritual progress.

Religion, therefore, in brief, seeks to help man to attain the object of his creation on earth, namely, peace with his Creator and peace with fellow beings.

# Research on Protons Shows they are Unstable

Digitized by Khilafat Library Rabwah

Karachi—Pakistan's Nobel Prize winner physicist Dr. Abdus Salam disclosed here on Tuesday that worldwide preliminary research on protons appears to prove that they are unstable.

"This is of course a great piece of work where the four fundamental forces have been reduced to three", he said. Proton was considered until now a stable particle. Our prediction is that if the basic forces of nature, which have already been reduced from four to three are still further reduced to two, the proton must be unstable, he said.

"This is something which can be tested in precision experiments and such experiments have started in the USA, Europe and elsewhere", Dr. Salam said.

Experiments on proton point to a further phenomenal success in the field of physics, as Dr. Salam's theory indicates, that a proton will not live for ever and that all ordinary matter will ultimately disintegrate.

When it is proved conclusively that all protons will ultimately decay, the four forces of nature would have been reduced essentially to two forces. And when the remaining two forces of gravity are shown to be the same, mankind will have acieved the hitherto elusive demonstration of the unification of all four forces of nature into what has been generally called the grand unified theory. This is what baffled Eienstein for half a century as he could not succeed in unifying any of these four fundamental forces of nature.

Shifting to other subjects Dr. Salam said that an international centre for science, technology and development would be set up in Karachi on the pattern of a similar centre at Trieste, Italy, which he has been heading for nearly 15 years.

The centre, to be set up with private sector collaboration, will cost Rs. 10 million. Another Rs. 10 million will be set aside as endowment so that about Rs. 2 million is earned to meet annual recurring expenditure.

Three more international centres will also be set up in Pakistan in the fields of basic sciences, mineral resources, and water-logging and salinity control, he said. Sponsoring agencies of the four centres will meet at Trieste later next month together with world aid-giving agencies like Opec, Islamic Bank, World Bank, the UNDP, etc.

The centre for basic sciences, which will cost Rs. 35 million and the summer college for theoretical physics will be set up at Islmabad.

Emphasising that he wanted "to see Arabic language back to science", he said while in Spain he met the King and other Spanish leaders in connection with the desire of the people of Toledo to have an international centre for energy. He suggested that the centre should adopt three languages viz Arabic, Spanish and English". Let's have back the glory of advancement of science during the Muslim period, Dr. Salam said.

---

*Contd from Page*

Parts of the world and if they wish to make life safe for their coming generations they will have to follow the teachings of Islam.

There are many other aspects of human activities, like the relations between a man and a woman; a husband and a wife, the ruler and the ruled. Islam regulates these relations in such a manner as to promote peace and prosperity in all spheres. Suffice it to say in conclusion that Islam, as its very name denotes, is the religion of peace, par excellence.

# That You may Know

Digitized by Khilafat Library Rabwah

1. "Allah" is the personal name of the Creator of the Universe and this name is not used for any other "being", whoever he might be.

2. One of the proofs of the existence and omnipotence of Allah is contained in the following verse of the Holy Quran:

كتب الله لاغلبن انا ورسلى

(Mujadila, verse 22).

(Allah has decreed : Most much I will previne, I am my Messenger.)

3. Islam means obedience and submission.

4. Five pillars of Islam are: Declaration of faith, Prayer, Fasting, Zakat and Haj.

5. The Declaration of Faith is as follows :

لا اله الا الله محمد رسول الله

(There is none worthy of worship except Allah and Mohammad is the Messenger of Allah).

6. The Pillars of Faith are six : Belief in Allah, in the Angels, in the Scriptures (revealed by Allah), in His Messengers, in the Day of Judgment and in the Destiny (for good or bad).

7. There are 114 Suras of the Holy Quran, all of them except one start with Bismilla Hirrahma Nirraheem. It is Sura Tauba which does not start with these words, for, it is consideed to be a part of the previous Sura.

8. The Holy Quran was arranged by the Holy Prophet sallallaho alaihi wa sallam, himself, under divine guidance which he had through revelation. It was he who got it written down and preserved. Hazrat Abu Bakr, during his khilafat, instructed Zaid bin Sabit, who was the writer of the revelations, to bind it in a book form. Hazrat Umar, during his Khilafat, got copies made of it and sent a copy each to all the Muslim countries. It is exactly the same Holy Quran—i.e. the text and the arrangement—that we have with us today.

9. God has promised to preserve the text and the meaning of the Holy Quran. This promise is contained in the words :

انا نحن نزلنا الذكر وانا له لحفظون

10. The last two Suras of the Holy Quran, in addition to their specific names, are also knowns as MO—awwaza—tain because they have "Qul Aoozo" in their beginning. These two Suras are in the form of prayers for protection against the trials and disorders and confusions in the latter days.

11. The longest Sura in the Holy Quran is Sura Baqara and the shortest is Sura-tul-Kausar.

12. The first verse that was revealed to the Holy Prophet was :

اقرا باسم ربك الذى خلق

(Read in the name of your Lord who has created you) and the last verse was :

واتقوا يوما ترجعون فيه الى الله

(And you should fear the day on which you will return to God). Of course, different

opinions have been expressed about the last verse. One opinion favours the verse quoted above.

13. The first Commandment of God mentioned in the Holy Quran is :

يا ايها الناس اعبدوا ربكم الذى
خلقكم والذين من قبلكم لعلكم
تتقون -

(O You people worship your Lord who has created you and those who were before you, so that you may become righteous).

14. Three of the Prayers of the Holy Quran are given below :

ربنا افرغ علينا صبراً وثبت اقدامنا
وانصرنا على القوم الكفرين -

(O Our Lord grant us patience and make us steadfast and help us against the Disbelievers).

رب زدنى علماً

(O My Lord increase me in knowledge).

ربنا اٰتنا فى الدنيا حسنة وفى الاخرة
حسنة وقنا عذاب النار -

(O Our Lord grant us the good of this world and the good of the next world and save us from the chastisement of Fire).

15. The name of the Holy Prophet sallallaho alaihi wa sallam occurs in the Holy Quran four times. One such place is :

محمد رسول الله والذين معه
اشداء على الكفار رحماء بينهم

(Mohammad, the Messenger of Allah, and those who are with him are hard against the disbelievers, tender among themselves).

16. Sura Ahzab mentions the Holy Prophet in the following words :

ما كان محمد اباء احد من رجالكم
ولكن رسول الله وخاتم النبيين -

Digitized by Khilafat Library Rabwah

(Mohammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things).

And Sura Anbiya mentions him in the following words :

وما ارسلنٰك الا رحمة للعلمين

(And We have sent thee not but as a mercy for all peoples).

18. The only companion of the Holy Prophet mentioned in the Holy Quran is Zaid, may God be pleased with him.

19. The following verse of the Holy Quran describes the spiritual influence of the Holy Prophet, sallallaho alaihi wa sallam :

ومن يطع الله والرسول فاولئك
مع الذين انعم الله عليهم من
النبيين والصديقين والشهداء
والصالحين -

(And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the righteous. And excellent companions are these).

When Jesus Christ will be asked by God on the Day of Judgment if it was he who told the people to take him and his mother as god besides Allah, he will say :

كنتُ عليهم شهيداً ما دمت فيهم

فلما توفيتنى كنت انت الرقيب عليهم

(And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things).

20. When the Holy Prophet sallallaho alaihi wa sallam returned from Cave Hira after receiving the first revelation and apprehensive of the huge task assigned to him, Hazrat Khadija said to him :

كلا والله ما يخزيك الله ابداً انك

لتصل الرحم وتحمل الكل وتكسب

المعدوم وتقوى الضيف وتعين

على نوائب الحق -

(بخارى باب بدء الوحى)

Most certainly God will never humiliate you, you strengthen the blood relations and you share the burdens of the people and you have revived in yourself the good morals that had become extinct; you are hospitable and you are always on the side of the truth, whatever the circumstances.

21. The six authentic books of Hadees are (1) Sahih Bukhari, (2) Sahih Muslim, (3) Jami' Tirmizi, (4) Sunan Abu Daud (5) Sunan Nisai, (6) Sunan Ibn Maja.

22. The Holy prophet is reported to have said :



ان الله يبعث لهذه الامة على

رأس كل مائة سنة من يجدد

لها دينها (سنن ابو داؤد)

Digitized by Khilafat Library Rabwah

Verily Allah will raise from among this Umma at the head of every century someone who will revive its religion.

23. Ibn-i-Maja quotes the Holy Prophet as saying :

لو عاش ابراهيم لكانا صديقاً

نبياً -

Had Ibrahim (his son) lived (longer) he would have become Prophet.

24. The Holy Prophet is reported to have said about Jesus Christ :

ان عيسى ابن مريم عاش عشرين

مائة سنة (كنز العمال)

Jeus the son of Mary lived upto one hundred and twenty years.

25. Ibn-i-maja quotes the Holy Prophet sallallaho alaihi wa sallam as saying :

لا مهدى الا عيسىٰ -

i.e. Mahdi and Jesus are one and the same person.

26. Tabranus al Aust was-Sagir has the following Hadees :

الا من ادركه فليقرء عليه السلام منى

Behold, he who meets him should convey my Salam to him.

27. It is reported that the Holy Prophet sallallaho alaihi wa sallam put his hand on the shoulder of Hazrat Salman, the Persian raziyallaho anho, and said that even if the Faith will have ascended to the plaeides, one of the descendants of this person (Salman)—the Perisn will bring it back.

28. Hazrat Abu Bakr and Hazrat Umar, may God be pleased with them, are known as Shaikain (i.e. two greatly respectable persons). Both of them were the Fathers-in-law of the Holy Prophet sallallaho alaihi wa sallam and they also became Khalifas one after the other.

29. Hazrat Abu Bakr's original name was Abdullah bin Abi Qohafa.

30. Ten Companions of the Holy Prophet were known as Ashra–Mobàshira. They were Hazrat Abu Bakr Siddiq; Hazrat Umar bin Khattab; Hazrat Usman bin Affan; Hazrat Ali, Hazrat Abdur Rahman bin Auf; Hazrat Abu Obaida bin al Jarrah; Hazrat Saeed bin Zaid; Hazrat Talha; Hazrat Zubair bin al Awan; Hazrat Saad bib Abi Waqas, may God be pleased with them.

31. Hazrat Usman, may God be pleased with him, is known as Zunnurain. This word means "the one who joins two lights".

32. Hazrat Zaid bib Harisa may God be pleased with him, was a freed slave; he was appointed the Commander of an Islamic expedition.

33. Hazrat Hassaan bin Sabit, may God be pleased with him, was a poet who used to recite poems to the Holy Prophet, sallallaho alaihi wa sallam.

34. Ibn-i-Hashaam was a great historian. His work Seerat Ibn Hashaam is an authentic biography of the Holy Prophet, sallallaho alaihi wa sallam.

Ibn-i-Khuldoon was a great historian and a philosopher. His famous books are Tarikh Ibn Khuldoon and Muqaddama Ibn Khuldoon.

35. When the torture of the Muslims by the disbelievers exceeded all bounds, the Holy Prophet told some of his companions to migrate to Abysinia. Those who went there included men, women and children and it was in the fifth year after the Holy Prophet, sallallaho alaihi wa sallam, claimed to be prophet.

The citizens of Mecca tried all they could to instigate the king of Abysinia–Najashi–against the Muslims, but they did not succeed. The king treated the Muslims fairly and with justice.

36. The Holy Prophet migrated to Medina in the 14th year of his claim to prophet-hood. He was accompanied by Hazrat Abu Bakr. Three miles away from Mecca, they had to take refuge in the cave Saur. The disbelievers reached the cave but because of the cobweb they could not be sure that anyone could be inside the Cave.

Hazrat Abu Bakr seeing the feet of the enemies at the mouth of the cave expressed his apprehension, but the Holy Prophet told him to entertain no fear whatsoever, for, he said, "God is with us". The words he used were :

لا تحزن ان الله معنا

Digitized by Khilafat Library Rabwah

Do not fear, God is with us.

37. When the Holy Prophet, sallallaho alaihi wa sallam, and Hazrat Abu Bakr were going to Medina, Suraqa bin Malik chased them. The Holy Prophet said to him, "What will be your condition when you will wear the bangles of Kisra".

The prophecy was fulfilled during the

Khilafat of Hazrat Umar, may God be pleased with him.

38. After migration from Mecca, the first Mosque that the Holy Prophet built was at Quba, about three miles from Medina. He stayed there for ten to twelve days, before entering Medina.

39. Before the Holy Prophet going to Medina, the name of this town was Yasrab. On the arrival of the Holy Prophet it came to be known as Medina tun Nabi.

40. While at Quba the Holy Prophet stayed with Hazrat Kulsoom bin Alhadan and at Medina he stayed with Hazrat Abu Ayyub Ansari, may God be pleased with them.

41. When the Holy Prophet migrated to Medina there were five tribes who inhabited that town. Two tribes of Ansars: Aus and Khazraj and three tribes of the Jews: Banu Qainqa, Banu Nazir and Banu Quraiza.

42. In the Islamic terminology the battle in which the Holy Prophet participated in person is known as Ghazwa and the one in which he did not take part is known as Sarya.

43. The Battle of Badr was fought in the second year after the Hijrat. It was a very decisive battle; the Muslims numbered 313 while the opponents were 1000. The disbelievers were defeated very badly.

44. The battle of Ahzab was fought in the 5th year after Hijrat. It is also called the battle of the ditch because ditches were dug for the battle for the first time and it was done on the advice of Hazrat Salman the Persian.

45. The treaty of Hudaibiyya took place in the sixth year after the Hijrat.

46. Baiat Rizwan which is mentioned in the Holy Quran was conducted on the occasion of the treaty of Hudaibiyya. There were 1500 companions of the Holy Prophet who took this Baiat. Baiat Rizwan actually means the Baiat through which they won the pleasure of God.

47. Those who had migrated to Abyssinia returned to Mecca on the occasion of the battle of Khyber.

48. It was during the month of Ramazan in the eighth year of Hijrat that the Holy Prophet went to Mecca with his ten thousand companions and having conquered the town pardoned all the people who had tortured him and his followers. It was most magnanimous pardon the like of which the world has never seen. The words which the Holy Prophet used pardoning the people were :

لاتثريب عليكم اليوم فاذهبوا انتم الطلقاء -

(Today nothing will be done against you. You should go; all of you are free).

49. The battle of Tabuk was fought in the 9th year after Hijrat. It was also called Battle of Usra i.e. the battle which had to be fought after long and arduous journey creating great difficulties for the Muslims.

50. Hajjatul Wida was performed by the Holy Prophet, sallallaho alaihi wa sallam, in the 10th year of Hijrat. During this Hajj the following verse was revealed to the Holy Prophet, sallallaho alaihi wa sallam.

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام دينا -

Digitized by Khilafat Library Rabwah

This day have I perfected your religion for you and have completed favours on you : and chosen Islam for you as your religion.

It was on this occasion that the Holy Prophet delivered the sermon which contains the explanation of his teachings about the social and cultural life. This was the last Hajj of the Holy Prophet, very shortly after his return to Medina, he breathed his last.

# A VERSE FROM THE HOLY QURAN———

There is another guidance from God.

فاذا دخلتم بيوتا فسلموا انفسكم

Digitized by Khilafat Library Rabwah

تحية من عندالله

He says :

مباركة طيبة

That is, when you enter the houses, you should greet yourselves (your relatives and your friends who live in these houses). You should remember that this Greeting (salam) is not only a word of mouth, it is a grand gift from God. In other words, Salam. though, a simple word, produces very significant results, for, at the back of this word is the safety and security granted by God. Thus when you greet a brother of yours (by saying Assalamo alaikum), it is not only salam that you say to him, it is a praver to God, in his favour, that you offer him.

What I see in my country is that generally when the people enter their houses they do not say Assalamo alaikum. It is as if they think that though it is a prayer for every body else, it is not a prayer for their mother, father and their childran whereas God has commanded all the Muslims that whenever they enter their houses they should say Assalamo alaikum. Rather the Holy Prophet sallallaho alaihi wa sallam has said that whenever people meet one another they should greet one another whether they know each other or they don't. What a pity that in this Age some Muslims have abandoned saying Assalamo alaikum to one another. Instead of saying Salam, they say Adaab and other words of this kind. He who says Assalamo alaikum is considered to have struck others with a stone whereas the fact is that those who do not say Assalamo alaikum throw a stone on themselves by refusing to obey a cammandment of the Holy Prophet sallallaho alaihi wa sallam. What is a soothing balm for them, they take it to be a stone.

The meaning of Assalamo alaikum is that God's peace may descend on you and your wounds may be healed. It is sheer ignorance of the people that they take it to be a stone that they think has been hurled on them. Who can be more foolish than the people who take the balm to be a stone. Thus there are some people who have abandoned saying Assalamo alaikum and there are others, who, though they have not abandoned saying Assalamo alaikum, do not know the significance of this Greeting. This (second) type of people come and sit down silently or when they enter the houses they do so without offering the greeting. It does not occur to them that there is a commandment of the Holy Prophet sallallaho alaihi wa sallam for all such occasions. And if their attention is drawn to this fact some of them answer by saying that it matters little whether Assalamo alaikum is said or not Some of these people say that they do not say salam because of shyness ; others say that they are not in the habit of doing so. But the people of all these three types are ignorant. *Haya* (shyness) means to check oneself from doing something And it is the evil things that should be checked, not the useful ones.

Another important point. There is nothing else in the Holy Quran which has been depicted as a gift,

the same way as Salam has been called a gift from God. So much so that the gift that will be given to a man afterr he has died, is also Salam; the Angels will come and give him gift of Salam on behalf of God.

If somebody who thinks that he is greater than everybody else, says that he does not think that he should say Salam to anyone, we will tell him that when God Himself sends salam to His believers, who else is there who should say that he does not think that he should say Salam.

The first thing that a man will receive on meeting God is this very Salam. It is also mentioned in the Hadees that whenever Gabriel, peace be on him, would come to the Holy Prophet, sallallaho alaihi wa sallam, he would greet him by saying Assalamo Alaikum and the Holy Prophet, sallallaho alaihi wa sallam, would answer him the same way, who is greater than the two of them who should think in himself that he need not say Assalamo alaikum.

But, of course there are a lot of people especially those who have studied English, who think that Salam is a very ordinary and a mean thing and through their action (although they do not say so with the word of the mouth) they say that they are greater than the Holy Prophet sallallaho alaihi wa sallam, the Angel Gabriel, peace be on him, and even greater than God, for, what God has enjoined upon the people because of so many good things connected with it, and for which the Holy Prophet has urged his followers, these people think that they do not stand in need of it. They just wave their hand (to greet) or if they meet one another, one says, Oh Maulvi Sahib and the other in reply to this says, Oh brother. Or they say: how are you? This is not what the Shariat demands. The Shariat has made it obligatory that we should say Assalamo alaikum.

Digitized by Khilafat Library Rabwah

The Shariat has made it obligatory to say Assalamo alaikum and the Holy Prophet, sallallaho alaihi wa sallam, has called it a means of mutual co-ordination. The Companions, may God be pleased with them, were so particular about it that once a companion came to another Companion and asked him to accompany him to the Bazar. The other Companion thinking that he might have something to do there went with him but they came back without doing anything—and without buying anything. Two, three days later he again came and asked him to accompany him to the Bazar. The other Companion said, "The other day you did not buy anything nor did you do anything else. Do you have any particular work to do there today that you ask me to go with you, or is it just to accompany you. He said, "I go to the Bazar because I meet there a lot of friends and all of them say Salam to me and I answer them back with the greeting of Salam"

That shows that the Companions used to go to the Bazar just to exchange the greetings of Salam. You also should greet the people by saying Assalamo alaikum wherever you meet the people, be it in the Bazar, your residential area at the meetings or in the houses. You should greet people whether you know them or you don't. The Holy Prophet, sallallaho alaihi wa sallam says:

سلام علی من عرفت و من لم تعرف

i.e. you should greet the person

whom you know as well as the person whom you do not know.

In short, to say Assalamo alaikum is a great good deed and the Holy Prophet sallallaho alaihi wa sallam, has called it a means of the establishment of the Islamic brotherhood. You should not therefore leave it taking it to be an ordinary and a small thing. You should take care of it. The Shariat marks it down as an Islamic way of life. Those who are highly placed should greet (by saying Assalamo alaikum) the people who are below them in rank and those who are lowly placed should greet the people of high ranks. Do not let it happen that none may greet the other and both of them may pass by silently. Rather I think it is the highly placed people who shouid be the first to greet so that the others may be able to inculcate this habit and adopt it as a national way of life.

Digitized by Khilafat Library Rabwah

## Nineteenth of September 1885 C.E.

O the most Merciful (God)! a humble, incapable of doing anything whatsoever, full of short-comings and unworthy servant of Yours—Ghulam Ahmad—who lives in Your land, India, begs You that O most Merciful God! grant me Your pleasure and pardon my shortcomings and sins, for, You are the Forgiving, the Merciful. Enable me to do the kind of things that may please You very much. Let me and my Self be farther away from each other as the East and the West are, and let my life and my death and all my powers and talents be devoted to Your cause and let live and die in Your love and raise me up among your perfect followers (lovers), O the most Merciful (God). The work for whose propagation You have Commissioned me and the service that You have assigned to me and for which You have filled my heart with zeal and vigour, do let it be accomplished through Your grace and let it be proved to the enemies and those who are up to this time ignorant of the excellences of the religion. Let it be one through me. Do keep this humble servant's friends and near and dear ones under Your own shadow of Succour and kindness, and do forgive them all. You look after them and You be their guardian and let all of them be in Your Home of Pleasure and shower Your choicest blessings on Your Prophet, sallallaho alaihi wa sallam, his family and followers and Companions. Amen, O the Sustainer of all the worlds.

(The Founder of the Ahmadiyya Jamaat wrote down the above quoted

*(Continued on page 30)*


## DAURA-I-MAGHRIB 1400 A.H.

**A beautifully printed report of the Hazrat Imam Jamaat Ahmadiyya's tour of the West which he undertook in 1980 (1400 A.H.) is now ready for distribution (through sale); it can be had from the Nazarat Isha'at, Sadr Anjuman Ahmadiyya Pakistan, Rabwah. Copies of this Report have been despatched to the Missions all over the world. Our Missionaries are requested to read this report to the Jamaat at their scheduled times for Dars and to reproduce passages from it in their weekly or monthly publications to give it a wider publicity.**

**Copies of this report can also be had from the Publications Department of the Vakalat-i-Tabshir, Rabwah.**

**The price : Rs. 25 per copy. Forty percent discount is allowed for the purchase of one hundred copies.**

# SOCIAL STRUCTURE OF ISLAM

Digitized by Khilafat Library Rabwah

*Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.*

## Dinning the Hungry

One of the important factors in the establishment of the social structure of Islam is feeding the hungry. If one person eats to his fiill—rather, what is left over at his dining table is enough to feed many a person—and the other cannot even go to bed because of his severe hunger, such a situation can in no way help build a strongly knit social structure. Never. It can never.

The Holy Prophet, sallallaho-alaihi wa sallam, is reported to have said that a person who eats to his fill while his neighbour goes hungry cannot be termed a believer. This Hadees shows that feeding the people is the duty of the individuals as well.

Tirmazi reports the Holy Prophet sallallaho alaihi wa sallam as saying:

O ye the Muslims, you should greet one another by saying Assa-lamo alaikum; you should feed the hungry and when the others are sleeping, you should get up and offer Prayer. If you act on these things, you will enter the paradise in peace.

Tirmazi has another narration also wherein it is mentioned that some Dravesh used to stay in the Mosque of the Prophet. They used to acquise knowledge at night and during the day they used to go to the jungle to hew wood. They were called Ashaab-i-Suffa. The Hadees also calls them the ' Azyaful Islam" i.e. the Guests of Islam. Whenever the Holy Prophet, sallallaho alaihi wa sallam, would get anything of the sort of charity, he would send it to them. If he got a present from somewhere, he used to share it with them.

This Hadees has been reported by Hazrat Abu Huraira and in this connection he also mentions the incident of the bowel of mi k. The incident goes like this: Hazrat Abu-Hurairah says that once he was hungry and he asked Hazrat Abu Bakr the meaning of the verse which points to the feeding of the hungry. The Holy Prophet, sallallaho alaihi wa sallam, called him and took him to his house. While they were on the way, somebody presented a cup of milk to the Holy Prophet. The Holy Prophet told Hazrat Abu Huraira to go and call the Ashaabi Suffa also. Then he gave it to them to drink to their fill. When they had taken enough the Holy ' Prophet

sallallaho alaihi wa sallam, put it to his lips. Alla Humma salli alaa Mohammadin wa baarik wa sallim.

An incident of the days of the Holy Founder of the Ahmadiyya Jamaat also throws light on this topic. On the 20th of December, 1907, Huzur Aqdas came to the small door of the Masjid Mubarak and called Maulvi Sahib to his presence. When Hazrat Maulvi Nur-ud-Din (who later on became the first Successor of the Holy Founder of the Jamaat) arrived, Huzur addressed him thus: The feeding arrangement last night was not good, some of the guests had to sleep without food. It was ten O'clock that God revealed this fact to me. The words of the revelation: *Ya ayyohannabiyyo at`imul jaa-i-wal m'otar.*

Those responsible for feeding arrangements were immediately summond and told to make arrangement for the feeding of those who had gone to bed without food.

The very first teaching that was vouchsafed to Hazrat Adam is mentioned in Sura Taha. The words are: *Anna laka alla tajoo a feeha wa la Ta'ra wa annaka laa tazmao feeha wa laa tazhaa.* That is, if you will follow the path chalked out by God the Almighty, definitely this world will also become a paradise for you wherein nobody will remain hungry, naked, thirsty or without shelter.

Hazrat Adam, may God be pleased with him, who was the first progenator of human race and who laid the foundation of civilization was given the kind of teaching which catered for all the basic needs viz food, clothing and shelter in the form of a house, through the agency of the Government of the day; this is what has been termed the earthly paradise.

Tirmazi quotes a Hadees which is to the effect that the Holy Prophet, sallallaho alaihi wa sallam, said that the son of man must be provided with food, clothing and shelter, by the Government or the Society. The Holy Founder of the Ahmadiyya Jamaat has also been called Adam and that being the case the responsibility now devolves on the Jamaat to arrange for the provision of these things; we should now do it according to our means and when God wills later on it will be done all over the world.

The Holy Quran says: *Fee amwaalihimh aqqul-lis-saa-ilinwal mahroom.* Th s verse draws our attention to the fact that the poor and the needy have a share in whatever is owned by the rich. It is not a charity but a right that belongs to needy. Were the rich countries to admit that this really is the right of the poor countries and were they to act accordingly, the disorder and confusion that is the bane of the world today would vanish in no time; there would be no new troubles and the world would live a peaceful life.


# EXAMINATION

# RESULT

HAVE YOU INFORMED
HAZRAT IMAM JAMAAT
AHMADIYYA OF YOUR
RESULT ?


Digitized by Khilafat Library Rabwah

# LET'S THINK OVER IT

## No discrimination

O my countrymen ! That religion is not worthy of being called a religion which does not teach its followers to be sympathetic towards all and sundry. That man is also not worthy of being ealled a man who does not have the urge of being sympathetic to fellow-beings. Our God has made no distinction among the nations and the peoples. As for an example, the powers and the talents that God has granted to the Arya race, the same powers and talents have been granted to the Arabs, the Persians the Syrians, the Chinese, the Japanese, the European and the Americans. The earth serves as a floor for everybody and the sun. the moon and a large number of stars are serving everybody as a bright lamp. They are also giving some other services to mankind (and other creations). All the nations are benefitting from the air, the water, the fire and sand and indeed they are benefitting from other things as well—all of them created by God—like the food-grain, the fruit and medicines. This attribute of God (that is, whatever God has created, is a source of benefit for everybody) teaches us that we should deal with the people courteously and never act small-heartedly or with a narrow mind.

Founder of the Ahmadiyya Movement

(Paigham-i-Sulh, p. 2)

---

## Cruelty of Ignorant Mothers

Digitized by Khilafat Library Rabwah

It has been observed quite often that if the father rebukes or scolds the child for not offering the Prayer or for some other lapse of morals, the mother is filled with anger and looks at him with reddened eyes and as soon as the father goes out, she hugs the child and begins to heave sighs and consoles him (the child). She even begins to say the kind of things that impress on the mind of the child that his father is a very cruel person ; he scolds him so much even for the Prayer. And it continues like that and consequently the child loses respect for the mother and he also gets disinclined towards obedience to his father. Ultimately he ignores the rights of his parents and denies the very existence of God.

In the beginning it was just a minor thing and the result that it produces is that the child's morals and Taqwa are brought to naught. Basically the simple nature of the child is inclined towards truthfulness ; if he becomes the cause of some loss, he readily admits it. It is the mothers who tell him to say that he has done nothing to cause the said loss and it is they who really inform him that there is something like denying the facts

(Extract from a Khutba-i-Nikah delivered by Hazrat Muslih-Mauood on the 20th of November, 1930)

---

(*Continued from page 27*)

prayer (in Urdu) and gave it to Hazrat Sufi Ahmad Jan to pray to God in these very words on behalf of the writer, in the valley of Arafat and in the precincts of the Ka'aba.

It was on the 19th of Septembr, 1885).

Digitized by Khilafat Library Rabwah

# THIS WE BELIEVE

We believe that from time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by laws called the laws of nature. Besides these laws, there are special laws through which God manifests His might, interest, and purpose. It is these special laws which constitute evidence of the Will and Power and Love of God, but which many out of ignorance happen to deny. Such men believe in nothing besides the laws of nature. Yet laws of nature may be laws of nature, but not laws of God. Laws of God are laws through which God helps His chosen ones, those whom He loves ; through them He disgraces and destroys the enemies of His friends. If there were no such laws, could weak and friendless Moses have triumphed over a cruel and mighty Pharaoh ? Could Moses succeed and Pharaoh fail, while Moses was weak and Pharaoh strong ? If there are no laws other than the laws of nature, how could the Holy Prophet Mohammad have triumphed against an Arabia determined to put an end to him and his mission ? In every encounter God helped the Holy Prophet and made him triumph over his enemies. Every attack the enemies made ended in failure, and at last, with ten thousand saints, he re-entered the valley out of which ten years before he had to flee for his life in the company of only one self-sacrificing friend. Can laws of nature account for such events ? Laws of nature only guarantee the success of the strong against the weak ; conversely, the failure of the weak against the strong.

We believe that death is not the end of all existence for human beings. Man survives death and has to account for his deeds in the Hereafter. Those who do good deeds merit generous rewards. Those who offend His teachings and commandments meet the punishment which is their due. Nothing can save this reckoning. Human beings must survive and face it. A man may be burnt to ashes and the ashes dispersed in the air ; he may be eaten by birds or animals or worms or reduced to dust and the dust changed into something else ; he will nevertheless live after death and meet his Maker to give an account of his deeds. The Power of God guarantees human survival. It is not necessary that the human body should remain intact, that the human soul may survive. God has the power to restore a man to life from the meanest particle or atom of his soul or being. That is how it will happen. The body may be reduced to ashes, but the ashes need not disappear into nothing. Nor can the spirit, housed in the body, pass into nothing. Not without the Will of God.

Digitized by Khilafat Library Rabwah

# ACTION IS NEEDED

The God of Islam is so glorified and all-powerful that if the whole world comes together to pick a fault in Him, it cannot succeed. Our God is the creator of all the worlds. He is free from all shortcomings and blemishes, for, anyone who has some blemishes can never be God nor can we pray to Him or have any hopes in Him: Such a God is, himself, faulty and incomplete.

But the God that Islam has prescribed is all powerful and without blemish and He is pure and we can pray to Him and have great hopes in Him. That is why He has taught us a prayer in the Sura Fatiha :

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

i.e. O God show us that straight path which is path of the people on whom you showered your blessings.

This prayer has been taught so that the people having believed may not sit hands folded; rather they should act to be the recipient of the blessings of God which He vouchsafed to those who are near and dear to Him.

(Malfoozat Vol. 10, p-42)

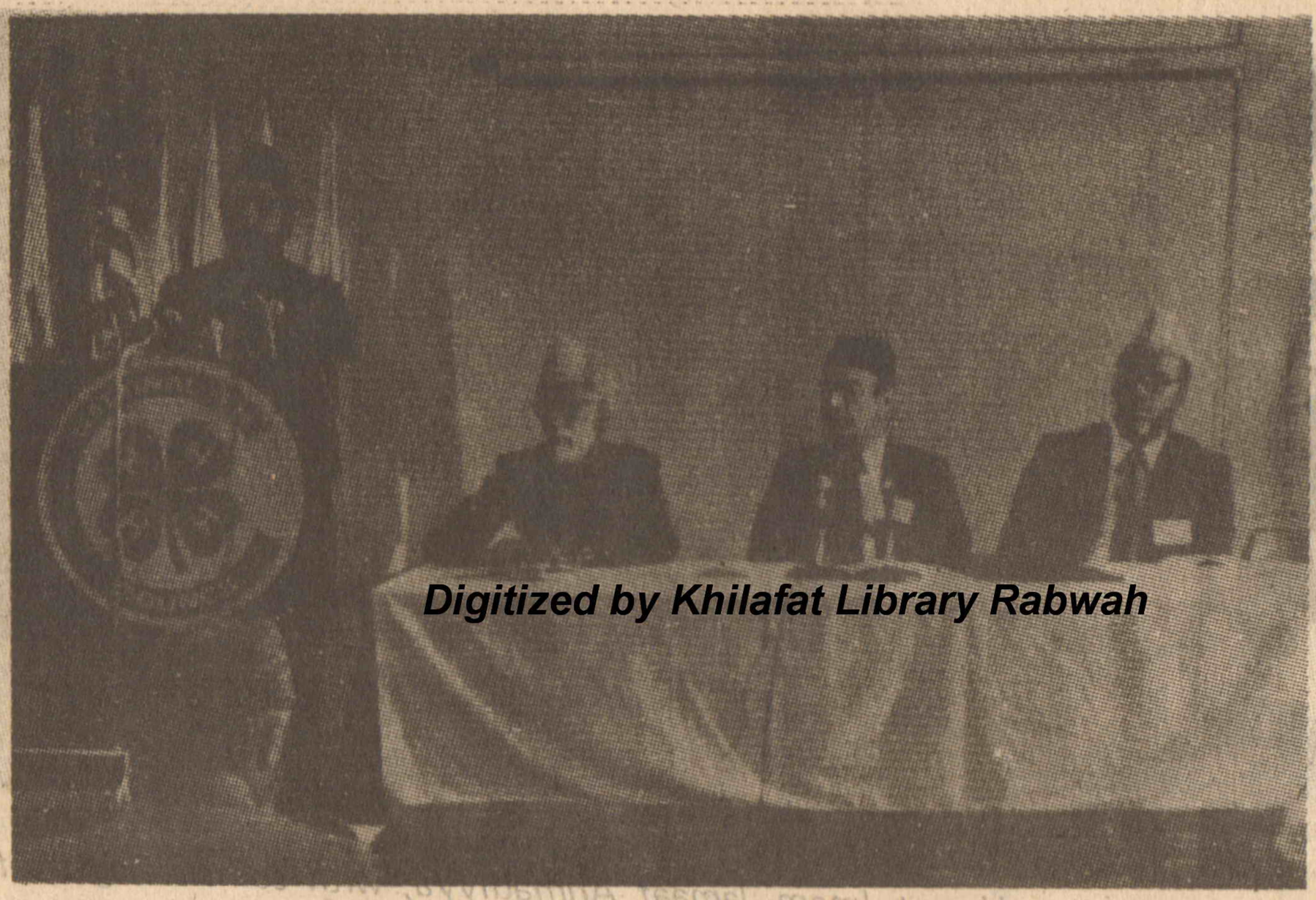
Not to sit hands folded is the key note to active life. And that is what the Founder of the Jamaat is laying stress on. In fact the Jamaat has been raised in this age to act—and act for the religion of God. Let us leave no stone unturned to let the people know what God wishes them to believe and to do.

May God the Almighty enable us do that. Amen.

*Sayyedina Hazrat Imam Jamaat Ahmadiyya, with some delegates for Jalsa Salana, from abroad.*

Digitized by Khilafat Library Rabwah

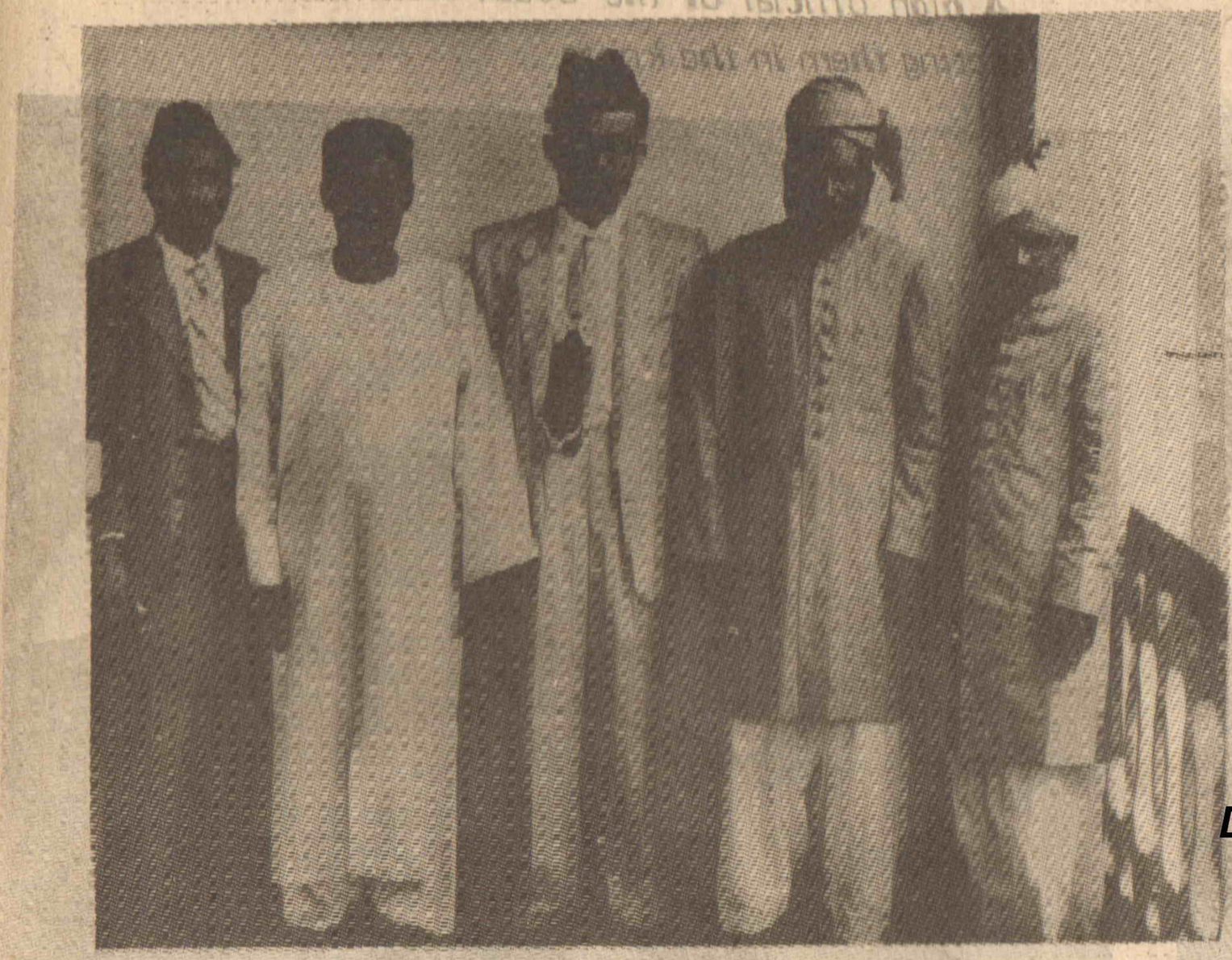
*Sahibzada Sahib is flanked by a Budhist Leader and Mr. Ataul Mujib Rashed, Missionary in charge Ahmadiyya Movement in Japan.*



Digitized by Khilafat Library Rabwah

## AHMADIYYA CONVENTION IN THE UNITED STATES OF AMERICA

**When Sahibzada Majeed Ahmad M.A. was the Headmaster of the Ahmadiyya Secondary School, Kumasi, Ghana, Sahibzada Sahib is seen in the middle.**



Digitized by Khilafat Library Rabwah

*The late Mr. A.R.A. Otule who served the Ahmadiyya Mission, Nigeria as Secretary General, for quite a long time. His services were commended by everybody.*

*Members of the Board of the Governors of the Ahmadiyya Secondary School, Masingbi, Sierra Leone*

*The Scouts of the Ahmadiyya School, Lagos.*

*A high official of the Scout Movement is instructing them in the knots.*

Digitized by Khilafat Library Rabwah

*Laying of the Foundation Stone of a school in Sierra Leone.*

*Students of the Ahmadiyya Secondary School, Daru, Sierra Leone. The Board of Governors for this School is headed by the President General of the Jamaat in that country –P.C.V.V. Kallon.*

**Justice A. R. Bakare a staunch member of the Ahmadiyya Jamaat Nigeria.**